

KING JAMES
HIS
APOPTHEGMES
OR
TABLE-TALKE:

AS THEY WERE BY
Him delivered Occasionally:

AND

By the publisher (His *quondam* Ser-
vant) carefully received;

AND

*Now humbly offered to publique view, as
Not impertinent to the present Times.*

By B. A. Gent.

London printed by B. W. 1643.

The Preface, or, Induction to the Reader.

S the Queen of Sheba declared the servants of Solomon to be happy which stood continually before him, and that heard his wisdom, 1 King. 10. 8. I may as confidently affirm, that never since hath any Age produced a Prince of so neere affinity, or resemblance unto him (who of so ample indowment) in wisdom, judgement, and equity, hath enlarged himselfe in his life time; witnesse the many, and manifold unparelled Trophies of his excellencies yet remaining, which flowed not alone from his pen, and indefatigable dexterity, but sacred lips also, by eloquent discourses, as well as profound documents, and deep Commentaries; whereof a late extraction is yet extant in view: I therefore conceived it a needfull duty, in pious imitation of the former, to revive the memory of so just and learned a master, in his ordinary discourses and Table-talkes, accounting my selfe the most happy (though least worthy) of many, to partake of such gracious opportunities which those Healeian dayes did plentifully afford; conceiving it might be objected against me as a piece of ingratitude, to have deprived the time or posterity of such Gems and inferences, meet for discourse upon contingent occasions. These were heedfully observed, and carefully taken from the sacred mouth of the first Speaker, King JAMES of famous memory, accidentally falling long time since upon discourse, and Table-talkes, at open meales, in his Majesties royall presence, or privy Chamber (doubtlesse in the hearing, and yet perfect remembrance of divers of his Majesties neere servitors and attendants yet living) they were assiduously collected, as well at his Majesties own standing houses, as also in his forraigne progresse both in England and Scotland, with the sundry times and places, when, where, and upon what occasions, or arguments they were uttered, a Catalogue whereof, I have presumed hereafter to insert, for some peculiar use of these refractory times; all which I may boldly assever have been providently preserved, and newly revised and published in times of distemper and distraction; who knoweth otherwise, then to make good and accomplish the ancient and moderne propheties and predictions of those contingencies which have reference to the Royall Person of so incomparable a Sovereign; whereof some have had their period already, in and upon his Person living, and now since his decess, may from his Corps and Ashes, reflect some analogy and resemblance; as for example, in that of Mother Shepton, That England should tremble and quake for dread; A dead man that should speake, &c. Before I dare not conclude or determine, but then in fine, I am assured, when (together with that royall, sacred, and divine Spirit of his, soule and body re-unite) each single person, no lesse members, as glorious Saints of God, with Angels, and Archangels, shall in a joyfull and heavenly Quire (with the Church Triumphant) sing, *Gloria in excelsis, &c.* for evermore, Amen.

*To wash the Vulgars Cataract, and quit each single stake,
(I've sense the lights growne dim) by what a dead King spake.*

Per me B. A.

KING JAMES

HIS

APOPTHEGMES.

OR,

TABLE-TALKE.

I.

THAT it is a Maxime in the Romish Religion, declared by most of their own Writers, That the Pope may, if he will, at one Masse, free all the soules out of Purgatory. His Majesties inference on this Position was, with abnegation of the Popes Charity, and admiration of his unparalleled cruelty, that being granted to have power to do so, doth not, nor may not apply his will unto it. If it were possible for one man to free all the world from hell, ought he not to doe it, &c.

That the wearing of Leeks on St. David's day by the Welchmen, was a good, honourable, and commendable fashion; seeing that all memorable acts have by them Agents something worne for distinction, and also to preserve the memory thereof unto posterity; even as the Passcover was to the Jews; that when their children should aske why they went grided, with flaves in their hands, they might shew them the cause, &c. So the Welchmen in commemoration of the great fight by their black Prince of Wales, doe weare Leeks, as their chosen Emigne, &c.

3. *At Cambridge, &c.*

That an *insalid* thing may be discerned and knowne, by a *fallid* meanes; as for example, our senses are *fallid*, but by them, we know many things *insalid*, &c. whence the Papists inferre; that because the Church is visible, therefore the chiefe Head must be visible: The Universall Church consisteth of two parts, one visible, the other invisible; to wit, a visible body, and an invisible spirit, and therefore the chiefe Head of the Church should rather be visible, but we grant many visible substitutes over the Church as subordinate Rulers under the Chiefe, &c.

4.

His Majestie observed a quaint Interrogatory put to a jealous Lover out of that famous Comedy of *Ignoramus*; the which his Majestie highly commended; viz. whether he desired most, or rather to be termed, *Publius Cornelius*, or *Cornelius Tacitus*. In further approbation of which Comedie, beside in opposition and dislike of another Comedie performed and acted before his Majestie by the Schollers of the Universitie of Oxford, that as in *Cambridge*, one *Sleepe* made him *Wake*, so in *Oxford* one *Wake* made him *Sleepe*.

Doctor *Baily* holding conference with the King touching the Popes Arrogancy, alluding to Christs Answer to his Apostles, *He that desires to beare rule, let him be the last among you*, and therefore the Pope doth sometimes colourably terme himselfe *Servus Servorum*, &c. To which the King replies, that by such Argument or inference he could prove the Pope to be humbly minded; to which the Doctor answered, that he did not alwayes so account himselfe; save onely when he had purpose to delude or deceive, otherwise he esteemed himselfe *Dominus Dominantium*, &c. His Majesties determination on the Point, was, that the Popes calling himselfe *Servus Servorum*, &c. was rather in a more strict and peculiar sense, as that he was *Servus Petri*, *et* *fratris Marie Virginis*, &c. and so by consequence *Servus servorum Dei*, &c. toward all other *Dominus Dominantium*, &c. So likewise to be a professed Catholike, is to be a true Christian; but to be a *Romane Catholike* is it which marreth the matter. It was the reproofe of the *Donatists*, which were accounted Catholiques, but confined their profession into one corner of *Africa*. So also the *Romanists*; whereas the true Catholique is universall.

6. *At Edenbrough in Scotland; tertio dei Junii, Anno Dom. 1617.*

That whereas our Saviour saith, *It is as easie for a Camell to passe through the eye of a needle, as for a rich man to enter into the Kingdom of Heaven*, &c. The Pope perverteth that saying; for that none shall have no Pardons but such as pay for them, so consequently the rich are more easie to enter into heaven then the poore, because the one can have pardon when he will, but the other is not able to purchase it; and thereupon His Majestie concluded the Pope to be justly called a Merchant of mens soules, as it is set forth in the 18. of the *Revelation*, &c.

Concerning that saying, *That the gates of hell shall not prevaile, &c.* that therefore their Church of *Rome* cannot fall; because of the certainty of Gods promise to his Church, which they falsely attribute unto themselves. The question only remains in the circumstance of time, as betwene their Church, and the true Church, to wit, whether it be already past, or shall be hereafter; for they deny not, but there shall be a generall defection, & Antichrist shall be revealed, &c. but they deny it yet to be, and we say it is already past and fulfilled in themselves; but his Majesties absolute determination upon this point was; the question between them and us to be the same which is yet between the Jewes & Christians, for they deny not but that a Messiah and Saviour must, and shall come, and yet have him in a dayly expectation; but the Christian holdeth that he is come already, & hath bin in the world, and hath performed all things preappointed of God his Eternall Father; even such or the very like, is the question between the Papists and Protestants concerning the right and true worship of that Messiah. The Church Millitant his Majestie compared to the Moon so full of Changes, his reason for this opinion he gave, was, for that he could not see a Church in any place peaceably settled; but before he could duly consider thereof, he forthwith perceived the face of it changed, except it were those of Germany and the low Countries, as the Lutherans and Calvinists, &c.

At *Edenbrough*, and *Fankeland*, and other places in the Kingdome of Scotland, &c. 23. Junii, 1617.

God is never better honored, then in giving him true worship, and in Loving good men. The King at that time declared himself resolved alwayes to kneele at the Sacrament, and that for to testifie his humilicy toward God; being a King, and the rather for example sake to others that are set under him; he said he would not retaine willingly a gout in the knee, alluding to Doctor *Lovds* Sermon a little before made upon that subiect. His Majestie confessed the gout in the knee very troublesome & offensive indeed, and that by a particular experiment of his owne, upon an accidentall hurt which he received on his foot at *Newmarker*, being to receive the holy Communion on *Christmasse* day following, and resolved to take the same kneeling, as aforesaid, provoked his whole body into a very great sweat and anguish, and therefore concluded the gout in the knee to be a maine impediment for sacred duties, and so conceived it the easier way to sit, and then the mind might have the better opportunity to rove and wander after other prophane and wanton cogitations: His Majestie did acknowledge that we could never doe too much worship toward God; should we not (said he) exceed the *Turkes*, who in their false worship doe fall often flat on their faces, & rise often in the night to performe false worship, and thus they are enjoyned to doe, or otherwise they account themselves

Let us damned; he confessed too much worship might be rendred to our Lady and other Saints, but doubtlesse never too much to God, and Christ his anointed. On the contrary, his Majesties opinion concerning the essence of Gods deiry, and how some will seem to flatter him, &c. And thereupon commended a translation, that was so direct, as it described God as he was; for he cannot bee flattered. As for example, God is said to be omnipotent, it is true; yet there are some things that he cannot have done as he would, in respect of mans depraved nature. Againe, he made all things; true, all that we can behold; but there was a place in which he was before he made the world. Agayne, it is said that he is every where; true, but as a King is by his Ambassadors, not personally every where. Againe, it is further said that God is unchangeable; yet it is also said many times that he repents; and therefore though Kings may sometimes be flattered, yet God never can, &c.

That he did not know nor read of above three Jewes converted in 20. years, &c.

That the Turk sent him Ambassage since his coming to England, to follow the steps of *Queene Elizabeth*, and not to professe Idolatrie, for that would overthrow his Crowne, &c.

That the Turks will not suffer the Jewes among them to sacrifice, for that was flat against their Lawes: As we will not suffer the Papists to worship the masse, because against our Lawes, &c.

That the Jewes had been so bitten with punishments for Idolatrie, that they would never indure any shew of it.

That the Religion of the Turks was composed of the Jewish Religion, of the Christian, and of the Arrians; and the pollicy thereof was to draw infinites of people to his subiection that were uncertainly affected; as in the low Countries they use diversities of Religions to strengthen their power, &c. but this was observed by the King to be a strange pollicy.

That he confessed the Turk to be the greatest Prince in the world; and yet that he did not command the tenth part of them which professed mahometisme, &c.

That there was ten of his Religion to one that professed any kind of Christianity, and therefore the Popes universality convinced.

That through the divers compositions of the Turks Religion, a great part of the world was infected, as both the Indies, America, Persia, &c.

The King professed that he would choose rather to turn Turk, then in some fables beleve *Belshazzar*, &c.

On the 21. of July, Anno Domini, 1617. At Portland.

That a Germane was naturally the most constant to himselfe, for although hee could

could well fashion himselfe to any Country that he travelled into, yet retaining home to his owne, he would appeare to any mans judgement nothing changed from the manner and condition of his own Nation; and so in him is most truly fulfilled *Colum non animam mutat qui transfere corporis*; but with the English, or any other Nation, for the most part it is not so.

That he oft heard the Lord of *Northampton* say, that a Frenchman, though never so grave and sober of countenance, yet at one time or other would have his friske of vanity.

10.

That Tobacco was the lively image and patterne of hell; for that by allusion it had in it all the parts and vices of the world, whereby hell may be gained; To wit, first, it was a smoake, so are the vanities of the world a smoake and vapour. Secondly, it delighteth them who take it, so doe the pleasures of the world delight the men of the world. Thirdly, It maketh men drunken and light in the head, so doe the vanities of the world, men are drunken therewith. Fourthly, He that taketh Tobacco, saith he cannot leave it, it doth bewitch him; even so the pleasures of the world makes men loath to leave them, they are for the most part so enchanted with them. Besides the former allusion, it is like hell in the very substance of it, for it is a stinking loathsome thing, so is hell; it goeth in at the mouth, and out at the nose, so doth the smoke of hell through the body and head.

11.

That he hath heard an old Minister say touching conformity, that it would be a scandall for himselfe to conforme, yet will allow that his son may doe it; as if he living a foole all his life, desired so to die, &c.

Nono die Januarii. An. Dom. 1617.

That the Puritan Ministers doe give growth unto the Papists, and are a scandall to the true Protestant profession, &c.

That on Christmas day last past, there were Sermons preached in divers parts of *Scotland*; viz. At *Glasgow*, *Holyrood*, and at *Saint Andrews*, and chose Texts concerning the Nativity of Christ, which was more than had been done there long before.

That the Rector of *Saint Andrews*, after the Kinge last being there, said, that in his Kirk he would constrain the Communicants to stand or kneele; for hee would have but few at one time, and where they received, should be neither Stool nor Forme, so that of necessity they should either stand, or kneele.

That a Minister in *Edinburgh* did baptize a Childe (through favour to the Parents) contrary to their Presbyterian Canons: the which thing to doe, none can be drawne unto, by the Canons of the Church of *England*: As for example, whereas it is by their Lawes, that no baptisme shall be administered, but upon one certain

certaine day, and at a Sermon, and in the Church, and not elsewhere upon any occasion, no not in case of necessity, when the child is like to die without it; this is their Law absolute, & there is no minister will be wrought by the King or Canons of the Church to do otherwise; yet upon a time, this Minister (through favour of some perticuler parsons) did goe to baptise a child that was sick upon another day, without any Sermon, and comming hastily to the Church, and finding the doores shut, did baptise the same child without the walls of the Church, in the yard, without any scruple of conscience; and yet being induced thereunto by the King and Cannons (of the Church of England) he refused to do the like, &c.

That some of the ministers of Scotland did confesse, that they were in as great extreame on the one side, as the Papists were on the other. The like was observed for the Sacrament to the sick at home; they refused in all cases of necessity; yet it was once done through favour to one particular person; in which case I confesse, they did not amisse; but very ill in refusing to do it by the Kings order.

That a certaine minister did refuse to do as the King bade him, albeit it were a thing no way contrary to Gods command; or word; and said peremptorily, if hee did it, he was damned; being demanded his reason thereof, said, I am Gods Ambassador, and if I performe any thing but what he expressly commands by his word, I am a Traytor, and so consequently, I am damned.

12. *Anno Dom. 1618.*

That no man can thrive that keepeth a whoore at rack and manger, to wit, openly, with iustification, &c. That to rove is proper to expresse the action of the body, but to rave is an action of the mind.

That miracles are now used and maintained among the Papists, to the end to confirme a false beleef on Saints, according as at first Christ used miracles, to cause and confirme a true beleefe on himselfe.

Evangelikes are not all Evangelists, &c.

That he is not of opinion that all speches in Scripture, touching beasts or foules by allegory doth agree with the proper and Peculiar natures of them; as of that, *Be Wise as Serpents*, &c. or that comparison in *Job* to the Ostridge that seemeth to neglect her young by leaving her eggs in the dust, &c. which is not the proper nature of them, as hath been approved by Barbary marchants that have seen them; but it seemeth so outwardly, because she hideth her eggs in the sand, and so removeth a litle from them, but surely for no other end but to protect them, that at the time of need, and in the hatching, to break the shell, which of it selfe cannot.

13. *Anno Dom. 1619.*
That there was never any noted Heretique, but the Sect of him were much more hereticall.

That he could find more arguments in the papists works for the Pope, then the Pope himselfe could doe, &c.

They

That the Canonists are the very Devils of all the rest, &c.

That *Peter* seeing *Malchus* his Kinsman witnesse against him, made him feare the more, and so denyed his Master.

That if they had accused Christ of ryot, the same witnesse would have proved matter to declare his Divinity in healing his eare againe.

To commit a sin against the letter of the law morall, is greater then a sin against the consequent; as for example, adultery is a greater sin then fornication, &c.

That he stiled a booke once sent him, by the name of *Melchisedech*, being without beginning or ending, &c.

That he readeth more Papiests bookes then Protestant, and from thence findeth matter to confirme him in the Protestant Religion.

That taking all things to the strait tenor of the written letter, is the matter of jarre 'twixt Puritans and Us.

That *Henry 4.* of *France* would have sent Cardinall *Peron* to convert him, the which he denyed, for that he held him weake and shallow; and refused to loose a heavenly crowne for an earthly, &c.

That he would not admit a publike disputation between 12. Papiests, & 12. Protestants, himselfe being chosen Umpire; because he might loose more, that would not be satisfied, then he could win, although the Papiests side were convicted;

That in 88. he almost converted a Papiest, untill he heard of the *Spanish* invasion.

14. 4. Novemb. Anno Dom. 1620.

At *Theobalds*, &c. Discourse concerning Alchymy.

The Alchymists from a true position doe produce a false assumption to maintaine their practise; as for example, every creature or thing hath a naturall inclination to the perfection of the same kind; as poore silly wormes by change of climate may become Serpents; and in all Minerals the perfection is gold, so all inferiall Mettals have inclination to gold, which is but as we say the quintessence, fat, or creame of other Mettals, and not consisting in any veins of it selfe. Now from this generall position, the Alchymist with a certaine composition with other Mettals (most having some gold in them) doe thinke to ripen them into gold by Art, as men may doe the other fruits of the earth; which is no certaine rule, and therefore a false assumption from a true position.

That in some parts of *Scotland* might be in time by industry procured many faire and rich Pearles.

That many learned Writers have recorded things for truth, which experience hath falsified; as for instance, His Majestie gave His owne experience, touching the wormes found in a Stagges head; which are reported to die if put in so water, but will live in wine, the which being tryed, they live equally in both.

Sir Francis Kimaston by experience falsified the Alchymists report, that a Hen

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being fed for certaine dayes with gold, beginning when *Sol* was in *Uro*, should be converted into gold, and should lay golden egges; which being tryed was no such thing; but became indeed very fat. His Majesties answer and conceit thereupon was, that surely somewhat was omitted in Sir *Francis* his experiment; to wit, he wanted faith to beleove, as himselfe did alwayes in the like, or such matters; but one thing more might have been added, more amply to satisfie the Experiment; if the Cocke had beene first fed with gold, and afterward have troden the Hen, might haply have succeeded better, &c.

15. *At Royston.*

That no man can tell what part of the meate which he eateth turneth to nutriment, and what to excrement; but it is the Divine power, which appointeth and ordereth the same.

That the often mentioning of *Abraham*, *Isaac* and *Jacob* in the Scriptures, is to signifie that we should celebrate the memory of good men above others, and of all men above beasts, &c.

That it is termed in Scripture, the God of *Abraham*, &c. some inferre thereupon, that these Fathers are yet living in the flesh, because it is said that God is the God of the living, and not of the dead, &c.

16. *At Newmarket, &c.*

Upon discourse of the strictnesse of the Civill Law, touching the power of womens accusations in matter of Bastardy; His Majesty made mention of one that Himselfe knew, that would not acknowledge to have had any child in her Husbands life time; yet after his death above three yeares, she produced a sonne to inherit her dead Husbands estate, and proved the same to bee his, which hee never knew, nor owned in his life time; and for her excuse in concealing the same in his life time, she cited his jealousy and other dangerous humours in him, for which shee durst not make knowne that ever she was with child by him. And this is the usuall custome of such as live at their stipends, and keepe houses by their Husbands allowance, where their Husbands are not themselves.

That all humane Lawes cannot be perfect, but that some must rest in their discretion of the Judge, although an innocent man do perish thereby; as his Majestie further conceived, that a Jury may cast upon Evidence, and a Judge may give a just sentence, and yet the partie innocent.

That it were better twenty innocents did suffer, then to have all dishonest men goe free.

That there is many wayes to find out truth besides evidence of reall witness; to wit, the same and report of the delinquent; whereupon Master *Hugh May* replied and mentioned Master *Haddock* good report and opinion conceived of him in *Oxford*; and yet was found at last a great offender; whereupon his Majestie replied, the case in him was not after his meaning; and thereupon insisted, further

ther to exemplifie his offence, confessing the same to bee high and capitall in respect of God and man (meaning Master *Haddock* who preached in his sleep) first that his Maiestie did God and the country good service in discovering this man. Secondly that his practise was diabolicall, and a new way to sin that his Maiestie never heard of before. Thirdly, that he did therein practise against God himselfe, in that he did indeavour to make his owne inventions as the Oracle of God, and by that meanes to bind mens consciences therunto to beleieve. Fourthly, That his Maiestie discovered him by his owne papers and notes which were brought unto the King, the which Master *Haddock* confessed to bee his own hand writing, and the notes of the Sermon, which (men say) he Preached in his sleep; but for answer thereunto said, he only noted his Sermons first in writing, and so in the night dreamt thereof, and of the same thing he had penned before; but by this answer his Maiestie convinced him upon his owne experience, concerning dreames and visions in the night; that things studied or mentioned in the day time may be dreamt of in the night; but alwayes irregularly without order; but not as his Sermons were, both good and learned; as in particular, in that very Sermon which he preached before his Maiestie in his sleep, concerning *David's* waters, &c. *Psal.* 69. wherein he treated; first, Physically, then Theologically, which is not usually in dreames so to do. Fifthly, that Master *Haddock's* sinne being granted for liberty and good; then would all capitall sins have been protected and allowed; as blasphemy against God, treason against the King, slander against any man, &c. and what not? and at last all defended under couler of being asleep. Sixtly, that in all his Sermons, he had alwayes some sayings in defense, or in excuse of the Puritans.

After the discourse ended concerning Master *Haddock*, as aforesaid; his Maiestie proceeded to mention his great trouble with that sect in *Scotland*, and could never yet reduce the Ministers from slandering in their Sermons openly; and would tell him the offences of his servants by name, as if you keep such a one (naming him) God will blesse you; but if such a one (naming him also) you cannot prosper.

That he hath been constrained to make answer to Preachers in the midst of their Sermons; who digressing from the word of God, have told him openly before his own face, of certaine communications wherein he hath not pleased their humors, although it had been privately done by me unto them, &c.

That for 12. yeeres together in *Scotland* he prayed on his knees before every Sermon, that he might hear nothing from the Preacher, which might afterward grieve him; but since he came into *England* his Prayer was to edifie of that which he heard.

That one man whom the King openly called unto him in his Sermon, did afterwards

wards complayn to the Presbitery, that the King molested him in the Preaching of Gods word; To which complayn his Maiestie gave answer in this manner; viz. God forbid that I should molest any in the Preaching of Gods word; but I confesse that the Preacher told mee before my face, many tales of a tub, as what I said to him at such a time, and what his replie was to me, and all this raylingly in a Pulpit, me thought I could not conteyn my selfe, &c. but the same Minister was afterward deprived, and by other Ministers it was acknowledged to be iustly done.

17.

That his maiesties opinion was, that the reasons that moved the foresaid Master *Haddock* to put in practise his Preaching in his sleep; did proceed from two naturall infirmities to which he was subiect; the one was stammering in speech so finding himselfe more ready to speake, being quiet in his bed, and his eyes shut from any obiection to trouble his mind, he could utter himselfe more perfectly; The Second reason, was his pronesse to talke in his sleep, &c. These two, as the King conceived pricked him on to that foule practise and illusion of Satan, &c.

18. *At Theobalds, Ann. Dom. 1621.*

That there is more pride under *Diogenes* and a Puritans cap, then under a Kings Crowne.

That the not paying Tithes to the Church, is many times the ruin of great estates.

That the King hath observed some in particular, that after a long continuance of prosperity with great increase in their ancestors; yet by neglect of tiths paying, have been impoverished, although otherwise never so provident and industrious.

That he should account nothing blessed, if he should deny the necessity of tiths paying.

That, against all impugnors, he would demand what conscience there were to expect ten pound use for every hundred pounds, and yet to question with God for the tenth of his owne.

That this is most impugned by Puritans and Lecturers, that are not benefited.

That most Lawyers possessing much land, do as it were fright the Churchmen out of their tiths by tricks of Law, and so fearing them with perilous and tedious suites

That such as impugne it most, are most greedy of it, after they come to it.

19. *Ibid. Ann. Dom. 1622.*

That the King vowed never to be of that Religion, where so grosse an opinion, as Transubstantiation was so ignorantly maintained, while God kept him in his right wits.

That he commended the Preacher of that day for stiling the puritans of our Church

Church, protestant Jesuits, as also the Jesuits of the Church of Rome, he termed Jesuiticall puritans; for both of them are great enemies to monarchicall government.

To manifest the grossnesse of their error in their opinion of Transubstantiation; The King had heard of a Jew, that once stobbed the bread or wafer, and some affirme there issued our perfect blood, which among them is still kept, and they premit sometimes mice and rats to eat it, &c. now consider how disproportionable a thing it is after consecration (if it be the very body, as they aver) that they should allow a Jew to crucifie him againe, and also for mice and rats to eat our Saviour. His Majesty did vehemently inculcate the grossnesse of this error; and furthermore said that *Bellarmino* was much troubled about this poynt, whether the bread and wine, although much taken together, do turne to Corporall nutriment or not, or transubstantiated as aforesaid, and then a greater error followeth, &c.

20.

That it was strange to looke into the life of *Hen. 8.* how like an Epicure he lived, &c.

It was once demanded by King *Hen. 8.* of one, what he might do to be saved? who answered, that he had no cause to feare, having lived so mightie a King, and done so many worthy acts in his life time; but oh said he, I have lived too like a King; which King *James* inferred was rather like no King; for the office of a King is to do iustice and equity; but he only served his sensuality like a beast, &c.

21.

That a monarchicall government by secular Kings and Priests is the only ordinance of God; and the Republicques but only a depraved institution of man for depraved ends, as appeareth manifestly by the whole current of Scripture, even from *Adam* to the primitive Church after Christ, &c.

That God in his wisdoms approved no fitter nor safer meanes to rule his people, but by such an institution.

That from the beginning, there was instituted heads over every familie, over the good and bad, as *Seth* and his posterity, *Cain*, *Lamech*, even to the Devell; &c. After that the 12. Patriarks were as Secular Princes, as free as I am here, and more too; for they had *potestatem visa & actus* in themselves, without any Iury; after them the Judges, and so absolute Kings, with a promise that the Scepter should not depart, &c. and so also after Christ, to this very day. Besides, among Heathen and Savages by naturall instinct, they ordained Kings and Princes, among beasts they have a King, and so among birds the Dear hath his Master of a herd, the smallest creatures have their cheef; what shall I say then to such as will have no concordance with God, with men, with beasts, inferior creatures, with Devills, nor any, but with themselves, and are all for a Republicque in all which I have said; there is no mention of a Republicque, as if it were a strange thing to God himselfe.

That his Majestie did thinke many here in *England*, did with their Estates were lying by *Amsterdam*; which thing the King did also wish to such, &c.

That in *Venice*, which is governed by a Republique, they do create no honors or dignities, but a Merchant of *Venice*, which is seldome, &c.

That the Mothers and Nurseries do call their children in reproach, Barons, which is with us a stile of honor, &c.

That the Pope doth create Kinghs as a secular Prince.

That the honor conferred upon any Centurion abroad is there with no esteeme; but the King hath made many Knights of them here, &c.

That no iurisdiction elective, as Emperors, Kings, Princes, &c. is any honor or precedency to any of the allies of him elected, but personall to himselfe, &c.

That to have employment in any republique, in that state is dangerous; for do he well or ill he is sure to rue it, and he speedeth best that doth worst; like a Scottish tale I have heard of, one that never sped well among the Lawyers when he had a good cause, because he then least suspected it, and the other side bribed; but when his cause was ill, he then also bribed, and countermanded, and so the greatest carried it for the most part, even so in republicques.

That the Agent here for the *Venetians*, although he presented to the King a Letter from their Duke, subscribed with his own hand, with addition of all his titles, and the Kings inserted, yet at the delivery, no mention made of the Duke himselfe, not so much as commendations; but our republique greets you, &c.

That the King in all his reading could never truly find what the name of a Cardinal was, and yet he hath sought much for it, unlesse it were a Cardo on which the wheele moves, &c.

That in the Primative Church of *Rome*, there were inferiors to Bishops, and were but seven in number, as Persons of the seven Churches mentioned about *Rome*; but how they come to place them before Bishops, and make of them Princes and Potentates; and how they become the Electors of the Papacy, I cannot get to know.

That it is strange the Pope should create his owne makers and electors.

That in attender and tryall of innocents wherein is scruple, the Justice of our State proceeds slowly, &c.

22.

28. *May, Ann. Dom. 1612.*

That the Preacher that day Preaching out of the 29 Psalm, *That I offend not in my tongue*, &c. he could have wished might have been before so many women, because they are most unruly therein, &c.

That silence was an incomparable vantage in a woman, touching which he Commended the Lady Marquess *Burghley*.

That

That is how strange it is now, that although all the members of a man decline by age, yet the tongue never, &c.

That although old men and women were prone to give ease to all their other members; yet their tongue stoof waight, and covering talke, &c. The Pulse of all diseases most manifestly the tongue, and yet improveth its railing continually motion, &c. This was his Majesties reply to Doctor Mountaine the then Bishop of London.

23. At Ramersbury in Wiltshire, July 28. Ann. Dom. 1613.

That upon report made to his Majestie of a Goose that loved a man, that it would never be from him wheresoever he went, and upon occasion would guard him from offence, &c. Whereupon his Majestie remembered that Goose of the Capitoll; and further said, hee thought it as easie to prove the discent of the foresaid Goose, from that Goose of the Capitoll, as the Fables now doe prove the discent of many Gentlemen of these times, &c.

24. August 3. 1614.

That in the direct worship of God himselfe, we ought to be guided by the Word of God, as he prescribeth in the same, and not otherwise, &c. as also in the matter of Sacrifices; but in the forme and order of Ceremonies, that indeede is sely left unto the Church; but not the immediate worship, we may not therein follow our owne wills; that is the maine difference betweene the Church of Rome and us, if we may use a Will-worship, then they are in the right, but if we may not, then we are in the right, &c.

October. At Finchbrooke 1614.

That it is as absurd and wicked to account the Virgin Mary the Queene of heaven (according to the Popes Doctrine) because she is the naturall mother of our Lord, then to thinke there is a Goddesse, because we have a knowne God, &c.

That the Virgin Mary was more happy in bearing Christ first in her heart by faith, then in her wombe, &c.

That he did believe that Christ did effect and love her while he was on the earth more then any other woman; as he had reason; but not as he was God, but as he was man the Sonne of her flesh. This doth not derogate from her due estimation, but to nullifie her power how much Christ in heaven, as well as of all other Saints to remitt and give pardon for sinne.

25.

That he lately heard newes in Letters from his Ambassadour, Sir Thos. Roe in Constantinople of strange things concerning the Turkes, &c. First,

That then in Constantinople there was committed by the Janneyes and others all manner of open rapes, and despoiling of women, Theft, and Murthers, and for these Barbares, no Justice administr'd by the Emperour, Balhaes, nor other inferior governors, which things were so strange and novell, that he thought it prelag'd some imminent ruine to comen, &c.

That he wondred how so mighty a State could subsist at any time without the administration of Justice, especially towards such offenders.

That the Turkes accounted all Prophets among them but as mad men; said and that they so esteemed their Emperour himselfe.

That he accounted all Tyrants but as fooles, intimating all the Roman Emperours, &c. and the rest, who delighted in nothing but foolish things; as Stage-playes, Fiddling, Juggling, Charets, &c. And yet New in some things a singular man of excellent parts.

That if New had been a private man, might have attained the estimation of a good and vertuous gentleman; but being an Emperour fell to impious follies, through the influence of his will, &c. *Stat pro patiens voluntas*, &c. as (Doctor Young) the Deane of Winchester sayd.

That many private Persons being esteemed honest playne men, having assumed dignity and being in place of Kings and Monarches, have done many strange things.

That the Duke of Savoy at that time had been with the Emperor, who had already begun his march against the Turks for his own safety and honor, with the Emperor, without the saving of the Duke, so that he never lookt on both sides for his own good.

That the Duke and the King of Poland were in great league, and that he had given the Duke leave to be revenged and repaired upon the Turkish for his last invasion upon them.

That the Duke the Emperor was a wary Prince, but not a Tyrant as the rest thought.

26. *At Reyken Anno Dom. 1624.*

Whether boldness, or boldfullnesse, did soonest prevail in Court? An English opinion was in his battell, he did challenge to the Lord Duke of Buckingham, who at his first coming into Court exceeded in boldfullnesse, and when his Maiestie first cast his eye upon him, the Lord of Straet being asked by his Maiestie what he thought of him, he answered, that his blushing boldfullnesse was such as he thought he would do but little good in Court favors.

27.

That if there were no other quarrell betwene the Papists and Protestants but the number of supernumeraries, he would himselfe be a Papist; for he held it not worth the quarrelling, as appeared by a tale of two friends in Scotland, being great in friendship, and to the one falling out for a little Subject, the one a great Papist, and the other a Protestant, so they fought and were bothaine; a third laid before he would have lost his life in that quarrell, he would have decided the foremen three and a halfe, &c.

That many things in Religion were rather carried by mans opinion, then perfect knowledge.

That he would not condemne any thing for heresie, that had been anciently confirmed by an universal consent.

That of extreme unction, as of other things used by that Church of Rome he was of an indifferent opinion, for might be continued according to the first intention, and to of many other things with them, &c.

28. *At Theobalds Anno Dom. 1624.*

That of all words the Quaker came nearest (he spoke to his owne comfort) that he would rather be mistaken, than to be in the right way; for I am resolved to follow you whether ever, what to the brink of hell; for I am within your charge, flying withall, that all good wives should never forsake their husbands in any thing being required by them, nor dishonour their husbands by any disorderly dispute or heresie whatsoever.

That he knew many fathers, parents and whose children, much more affectionate then some fathers should be more loving then mothers, &c.

That some children knew the mass by heart every day, and some reformed with a prayer.

That he would never believe any newes in Verbe, since the hearing of a ballad made of the Mass, which was thus, *Massing is a merry, &c.*

That he would never use other Arguments to convince the Papists of their opinion of miracles, but the Doctrine, whereunto all of their Miracles are altogether opposite, as for example, that they have, that the picture of our Lady should live, &c. Their Doctrine is that their Ministers be representative, &c. Now what disposition appeared between such opinions and Miracles, &c.

That he would never use any more Right Jacobus, or Ben. An. in church, then in judgement.

FINIS